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cunningly mixed that the layman will never suspect the diversity of origin, and a medley so various that the psychologist may find in it an epitome of the history of modern psychology. It is a long stretch from 1858 to 1919, a long stretch especially in the history of a young and rapidly growing science. Wundt has been able, as no one else can ever be, to compress a vast deal of this history, for the benefit of those who read with understanding, into the limits of a single volume.

E. B. T.

*Fugitive Essays.* By J. ROYCE. With an Introduction by J. Loewenberg. Cambridge, Harvard University Press, 1920. 429 pp.

Here are printed fifteen of Royce's essays. All of those previously published were virtually inaccessible; all but three belong to the period 1878-1882; and four appear in print for the first time—"The Practical Significance of Pessimism" (1879), "Tests of Right and Wrong" (1880), "On Purpose in Thought" (1880), and "Natural Rights and Spinoza's Essay on Liberty" (1880). The editor contributes an illuminating introduction (37 pp.), in which he emphasises the continuity of Royce's earlier and later work. The volume contains a good portrait of Royce; it should have had an index.

*Collected Essays and Reviews.* By W. JAMES. New York, Longmans, Green & Co., 1920. pp. x (Preface by R. B. Perry), 516.  
*Annotated Bibliography of the Writings of William James.* By R. B. PERRY. New York, Longmans, Green & Co., 1920. pp. ii, 69.

All psychologists will be grateful to Professor Perry for the labor of love that he has spent on these two books. The first contains thirty-nine scattered articles and reviews written by the late Professor James between the years 1869 and 1910. They include the "Remarks on Spencer's Definition of Mind as Correspondence" (1878), "The Sentiment of Rationality" (1879), "What is an Emotion?" (1884), "The Original Datum of Space-Consciousness" (1893), and many another classical paper. The Bibliography, based upon James' and Holt's List of 1911, comprises (if a hurried counting may be trusted) 311 titles, arranged chronologically from 1867 to 1920. Most of the titles receive brief comment, and an alphabetical index is appended.

*Social Scandinavia in the Viking Age.* By MARY W. WILLIAMS. New York, The Macmillan Co., 1920. pp. xiv, 451, with 50 illustrations and map. Price \$6.00.

This is an interesting and scholarly book—undoubtedly the best introduction to its subject that we have in English. It meets fairly the charge of our childhood's histories that the Northman, admirable in courage, was at the same time drunken and licentious, an inveterate gambler, a violator of his oath. After an introductory sketch of the land and the people, the chapters take up in order the ties of kinship and nationality; the classes of society; infancy, childhood and youth, dress, ornament, personal refinement; marriage and divorce; the position of women; homesteads and houses; house-furnishings and food; agriculture and the routine of farm life; hunting, fowling, fishing; internal travel, ships and nautical science; trade and commerce; markets and towns; the career of the Viking; his weapons and warfare; government; system of justice; social gatherings, recrea-

tions, amusements; language and literature, the runes; learning in general; scientific knowledge, art; objects of worship; places and methods of worship; superstition; death and burial. The illustrations are well chosen, and the book ends with a useful bibliography and a full index.

*The Philosophy of Don Hasdai Crescas.* By M. WAXMAN. New York, Columbia University Press, 1920. pp. xii, 162. Price \$1.75 net.

Hasdai Crescas, the last of the Jewish mediaeval thinkers, was born of a noble and wealthy Catalanian family in 1340, lived the greater part of his life at Barcelona, and died at Saragossa in 1410. He wrote a work entitled "The Light of God," in which among other things he criticised Maimonides' proofs of the existence of God, and his views of the divine attributes and of the relation of God to the world, and set forth his own positive convictions. In the present study Dr. Waxman expounds the system of Crescas, whom he exhibits as an intellectual rebel against Aristotle, a probable influence upon Spinoza, an analyst surpassing Maimonides himself. The Introduction deals with Jewish and Arabic philosophy at large, with the treatment of the problem of the existence of God in pre-Maimonidean Jewish philosophy, and with the theology of Aristotle. Part I then discusses the problem of God, his existence, essence, unity, attributes; and Part II the relation of God to man, as exemplified in the questions of free-will and determinism, providence, immortality. The study concludes with bibliography and index.

The following books have been received:

- L. KLAGES. *Vom Wesen des Bewusstseins, aus einer lebenswissenschaftlichen Vorlesung.* Leipzig, J. A. Barth, 1921. Pp. vi, 94. Price Mk. 12.
- G HEYMANS. *Einführung in die Metaphysik auf Grundlage der Erfahrung.* Dritte durchgesehene und vermehrte Auflage. Leipzig, J. A. Barth, 1921. Pp. vi, 364. Price Mk. 56.
- F. WELTSCH. *Gnade und Freiheit.* München; Kurt Wolff Verlag, 1920. 157 pp.
- J. B. PRATT. *The Religious Consciousness, a Psychological Study.* New York, The Macmillan Co., 1920. Pp. x, 486.
- E. GALLI. *Alle Radici della Morale.* Roma, "Unitas," 1919. 415 pp.
- E. GALLI. *Nel Domino dell' "Io."* Roma, "Unitas," 1919. 205 pp.